

THE RAINMAKING CEREMONY

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49. Dizziness I see;
High up there I see it.
Truly, I like it.
Yonder they lead me;
Dizziness they give me to drink.(3)
50. Are you going to make me a shaman?
Here you lead me by the hand.
Inside all the mountains you take me.
I know not what I am saying.(27)
51. I know not [what I am doing];
I know not [what I am doing].
He'ye!
[At the foot of Plumed Mountain
Drunk!
I know not what I am doing!
Late at night, I am running around.
I know not what I am doing!
I know not what I am doing!(13)]

796⁴
539⁴

The following song was sung by a woman who went off with a 796⁴ handsome man at a drinking festival, deserting her children. He 786 took her to Kamatk and left her.

52. My poor children!
Badly I treated you.
To little Kamatk he brought me.
Badly I treated you.(20)

[535]

As indicated by some of these songs, sexual license was often a feature of the drinking. It was not a ceremonial obligation, and many men kept their wives at home.

When I was a young girl, I always wanted to go to the drinking feasts. But my father said: "Stay home. When you have a husband perhaps he will take you. But if he does not, then you are to obey him." And I was lucky. My husband always took me with him, while his two brothers made their wives stay at home. He led me by the hand to keep me safe.(22)

But certain unmarried women wandered about alone from feast 796⁴ to feast, living temporarily with any man who wanted them.* Such 542 ⑥

* Underhill, 1935, pp. 127-28.

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- ^{x796} behavior may have been an old institution in that area, for the
 ● ⁵⁴ writer heard of light women among the Mohave, and Sahagin gives
 171 a long description of them among the Aztecs.⁹ The Pima sang of
 their lure and even considered that they brought a special blessing.¹⁰ For the Papago man, free at this time of license, they constituted one of the high lights of the feast, and many songs celebrate them.

SONGS OF THE LIGHT WOMEN

^{x796}
⁵⁴⁹
^{x539}

53. The heart of the light woman
 Comes out of her.
 Far yonder it is running about.
 All through the long night it is running,
 Giving her light.(15)
54. The little playful women!
 The little playful women!
 Whence got they dizziness?
 Therewith they made my heart drunk.
 The little playful women!
 When they are dizzy,
 Surely they will take me.(20)
55. Dizzy women
 Are seizing my heart;
 Westward they are leading me.
 Ah, but I like it!
 One on each side, they are leading me.(20)
- Sung by a light woman.*
56. A dizzy man seizes me
 Yonder he leads me.
 In my way darkness falls
 I know not [what I do].(20)

- ^{x796} Drinking lasted until the liquor was exhausted. This meant
 213 about twenty-four hours, during which the men of the village galloped their horses from house to house, wherever there was a supply. In former days dandies were said to prepare for the drinking

⁹ Sahagin, *Selel*, tr. Neunter Abschnitt, b. 7, p. 68, and Jourdanet Book X, chap. xv, p. 16.

¹⁰ Russell, pp. 307, 325. Also information from Dr. Benedict.

THE DESERT PEOPLE

983 always get odd jobs, such as mowing lawns, in the cities. Almost every youth
464 in the western districts works at the Ajo mine at sometime between the ages
[165] of eighteen and thirty. Here at unskilled labor he can earn \$3.00 a day; in war-
time wages ran as high as \$7.00.

893 Papago youth in mines, in cotton fields, or on ranches work side by side with
466 other Indians or Mexicans and have little direct contact with whites. White
563 employers treat the Indians with friendliness and often make concessions to
retain good workers, but away from work the Indians live together or with
Mexicans and Chinese in the poorer quarters of the city, so that it is the lower
strata of economic life in Arizona with which they become familiar. They do
not, however, experience some of the discriminations endured by minority
groups in many parts of the country: most cafes serve Indians, and they are
not segregated at the movies and other public places.

883 Young people working off the Reservation are relatively free from family
593 influence, and, though many send part of their wages home, they still have
213 much more money to spend than they ever had before. Now and then girls on
[581] their own in the city drift into trouble and are sent home, but they seldom
become recognized prostitutes. Boys are likely to spend a good deal of their
new-found wealth on liquor; their families at home expect the boys to do
some drinking, still they worry lest the lads become involved in brawls that
will lead to the white man's jail.

883 The youth himself is terrified of the law. Instead of being reassured by the
671 supposedly impersonal and impartial character of white men's justice, he fears
what seems to him its rigid inflexibility. If he does wrong at home, his family
may lecture him or even call in the village elders to talk to him about the error
of his ways, but the youth knows that he will be judged on his own merits and
not on what is written down in a white man's book. Most important, he will
not be shut up far from his family and his desert.

883 Sometimes young people marry when they leave the Reservation to take
582 jobs. By and large, however, they go for only short periods or at most a few
years. Family ties may become tenuous, but they are seldom broken. The wage-
earner usually sends money home and expects to return to the village
some day.

GETTING READY FOR MARRIAGE

562 Papago boys and girls do not associate in unchaperoned groups, for the girls
[786] are kept under constant surveillance. In the old days a girl who went unaccom-
panied away from the house cluster was considered fair game for any man or
boy. Even today in her home village a girl never goes anywhere alone, unless

CONDITION OF INDIANS—ARIZONA.

145

- 241 **GRAIN.**—The moving Papagos, those living off the reservation, raise only grain enough, principally wheat and corn, for their own use. Squashes, melons, and sugar cane make up the list of their common crops. Cultivation with them consists in scratching the ground with their stick plows and planting the seed. They pay no attention whatever to weeds. They inclose small fields of fertile ground in the meens with brush fences and then plant after a rain of the right season. If it rains in November, they plant wheat. Rain in December will insure a good growth of straw, but rain in February will be necessary to mature the berry. The failure of rain in any of the 3 months will prevent planting or about ruin the crop which has been started. Owing to the uncertainty of propitious rains they obtain crops, apart from irrigation, only about once in 4 years.
- Their wheat is white, a short, plump berry, of remarkably good quality. In the off years they resort to the reservation, raise a little grain, and "put" it in their villages. Corn, squashes, sugar cane, and melons are raised after the summer rains.
- 252 They grind grain on an inclined stone, called a *molino*, using a smaller stone, about the size of a brick, called
412 a *mano*, as the crushing power. A handful of whole grain is placed at the top of the *molino*, a part of it is scattered over the surface of the stone with a *decimena* flint of the hand, and it is then powdered by two or three energetic rubs with the small stone. The whole process resembles that of washing clothes with a washboard. The flour is caught in a bowl as it falls from the *molino*, is clean and free from grit, and contains all the nutriment of the grain.
- 272 Powdered wheat, when ground in this manner, is mixed with water, forming a palatable drink, called *poroto*.
252 Corn is never ground raw, but after it has been boiled, and the meal is ground and rolled up in soft corn husks and forms their bread for journeys. It is superior in taste, in my judgment, to any kind of corn bread made by the whites. They manufacture a kind of cheese from milk, but have no process for better making.
- 231 **MEATS.**—The Papagos have small herds of stock and flocks of horses. These constitute their subsistence, but such possessions can not be large in view of the uncertainty of rains. Nearly every family has a few fowls. Their wants are few, and these are easily satisfied. They are self-supporting, and so charge on the government for other food is trifling.
- 493 *San Bernardino* from Tucson was found in a village, but in Kiki-wah there were 4. This village is about 90 miles from Tucson and 10 from the Mexican line.
- 224 **GAME.**—Various species of deer abound, and in season the markets of the whites are supplied with venison by the Indians. Mountain sheep and goats are also brought in by them, but in less numbers than deer. Black and cinnamon bears are occasionally killed. The cotton-tail rabbit abounds, and is in demand for the table. The flesh is white, and fully equal to chicken in delicacy of flavor. Dangerous wild animals are also killed by the Indians in considerable numbers. The most formidable of these is the mountain lion. This animal destroys young stock, and is therefore hunted with zeal by the Papagos. The pelts possess a trifling value. The wildcat and civet cat are very numerous. The coyote, fox, jack rabbit, and skunk make up a group of animals which are pests, though not dangerous ones. The jack rabbit is sometimes used for food.
- 223 **BIRDS.**—Among the birds useful to Indians are the quail, dove, mocking bird, and cardinal bird. These are trapped with great success by them, the quail and dove for food, the others for household pets, their sale forming quite an income. Hawks, owls, and crows abound. Wild ducks, geese, bitterns, herons, and snipe are killed in their migration back and forth between Mexico and California. It will be seen that the Indians have many food resources on wing and foot, valuable for consumption or sale.
- 342 **DWELLINGS.**—No tents are used among the Papagos, and about two-thirds of the houses are made of adobe,
333 the rest being constructed of mud and brush. They consist of but one room, and have dirt roofs laid on rafters of small trees. There is no uniformity as to the size of the houses. The adobe bricks are made in an open frame of four compartments from a gray mud or clay mixed with short cut straw or hay. This mold is placed upon the ground, filled with the soft adobe, packed firmly, and then the frame or mold is removed and the brick left to dry. The usual size of a brick is 4 by 9 by 15 inches.
- [38] The Papagos are cleanly in their habits. They sweep the dirt floors of their houses, and in some cases the ground around them. No vermin of any kind was found in any of their houses.
- 291 **CLOTHING.**—The men wear boots or shoes, pants and shirts, and straw or felt hats. A canvas jacket is worn on cool days or on a journey. The women wear shoes, stockings, and skirt, and waist blankets are quite common with both sexes, with the women carrying as shawl and head covering. The women sew nicely by hand, using [177] thimbles. They also use sewing machines, of which there were three in Kiki-wah.
- 181 **MORALS.**—The men were generally represented to me to be truthful and honest and the women to be virtuous.
[548] Prostitution is said to be unknown among them. This may be due to the fact, as some claim, that wives are taken and abandoned at will. Occasionally a man was found with 2 wives.
[595] Their honesty was tested in various ways on our trip. The outfit of 2 wagons was left unguarded for a whole day when we made the trip from Teolote to Fresnal and neighboring villages, and not a thing was disturbed. Twice after we left villages forgotten articles were brought to us by men on horseback. These articles would not have been missed, and might have been kept by them with perfect impunity. The Papagos are not addicted to

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